DOCUMENT RESUME

ED 041 656 RC 004 481

| | |
|---|---|
| TITLE | The Canadian Indian in Ontario's School Texts. A Study of Social Studies Textbooks Grades 1 Through 8. |
| INSTITUTION | Indian-Eskimo Association of Canada, Toronto (Ontario). |
| PUB DATE | Feb 70 |
| NOTE | 43p. |
| AVAILABLE FROM | Indian-Eskimo Association of Canada, 277 Victoria Street, Toronto 200, Ontario ($1.00) |
| EDRS PRICE | EDRS Price MF-$0.25 HC Not Available from EDRS. |
| DESCRIPTORS | *American Indians, *Cultural Awareness, Discriminatory Attitudes (Social), History, Program Descriptions, Research, *Social Studies, *Textbook Content, *Textbook Evaluation |
| IDENTIFIERS | *Canada |

ABSTRACT

A survey of the contents of the social studies texts used in the schools of Ontario, Canada, was conducted to determine what the texts presented about the Indians of Canada. The approved texts used in grades 2 through 8 were examined, and strengths and weaknesses of each text are cited in the document. Appendix A gives the guidelines used in surveying the texts; Appendix B contains descriptions of each textbook studies; and Appendix C lists the 36 textbooks included in the study. [Not available in hard copy due to marginal legibility of original document.] (LS)

ED041656

RECEIVED
JUL 29 1970
NMSU
E.R.I.C.

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY

# THE CANADIAN INDIAN IN ONTARIO'S SCHOOL TEXTS

## A STUDY OF SOCIAL STUDIES TEXTBOOKS

## GRADES 1 THROUGH 8

REPORT PREPARED FOR THE

UNIVERSITY WOMEN'S CLUB OF PORT CREDIT.1968

Reproduced by:

Indian-Eskimo Association of Canada
277 Victoria Street
Toronto 200, Ontario Feb. 1970
B-6 1.00

RC004481

# THE CANADIAN INDIAN IN ONTARIO'S SCHOOL TEXTS

## A STUDY OF SOCIAL STUDIES TEXTBOOKS

## GRADES 1 THROUGH 8

Table of Contents


| | Page |
|---|---|
| INTRODUCTION . . . . . | 1 |
| TOPIC I - THE ORIGINAL CULTURE OF CANADIAN INDIANS . . . . | 3 |
| TOPIC II - THE HISTORY OF CULTURE CONTACT BETWEEN INDIANS AND NON-INDIANS IN CANADA . . . . . | 7 |
| TOPIC III - THE SITUATION OF THE CANADIAN INDIAN TODAY . . | 14 |
| SUMMARY AND CONCLUSION . . . . . | 16 |
| APPENDIX A - THE FRAME OF REFERENCE USED TO STUDY THE TEXTBOOKS . . . . . | 19 |
| APPENDIX B - A BRIEF DESCRIPTION OF THE CONTENTS OF EACH TEXTBOOK. . . . . | 20 |
| APPENDIX C - A LIST OF TEXTBOOKS COVERED IN THE STUDY. . . | 39 |

# INTRODUCTION

The Study Group on the Canadian Indian and Eskimo of the Port Credit University Women's Club has a number of aims in mind. One of these aims is to work toward producing a public that is well-informed about Indians. In order to have an informed public, we reason that it is necessary to start at the beginning, with our children. We are therefore concerned with what our children are taught about Canadian Indians. As we listen to Indians it becomes clear that they are upset not only because the children of Euro-Canadians are being given false ideas, but also because Indian children, who use the same textbooks, are getting the same ideas about their own heritage. This study then springs from the Indians' frequently expressed distrust of Canadian school textbooks, and it is the education of both the Indian and Euro-Canadian children that must be of concern to every one of us.

This study is limited in scope. It is merely a beginning, a partial answer to the question, "What are children in Canada taught about Indians?". Since the group making this study lives in Ontario, the books covered are those listed in Circular 14 of the Ontario Department of Education (1966-1967) as being approved or recommended for use as texts in grades I through VIII in Social Studies.[1] We feel that these are the most impressionable years for our children, when they question least the validity of the material presented by their teachers.

---

1. We have not covered the books listed in Schedule E of this circular (Supplementary and Reference Books).

We have tried to retain a proper scientific detachment in our approach to our problem, although where emotions are so deeply involved this is not always easy. We felt we needed a frame of reference within which to examine the textbooks, so we have drawn up a series of questions on three main topics.[1] These topics are:

I. The Original Culture of Canadian Indians
II. The History of Culture Contact between Indians and Non-Indians in Canada
III. The Situation of the Canadian Indian Today.

This frame of reference we applied to each book. For some books, many of our questions were unanswered, because not every book contained material that fit under all three topics. However all the material on Indians presented to Ontario students from grade XX through grade VIII fits into our framework somewhere.

We realize that ours is only one of many possible approaches to such a study, and we are aware that different "frames of reference" may well provide different results. Still, we think our results are interesting and of some significance. We will present these results under the three main topics, as outlined above, and we include a brief report on every book covered in Appendix B. No material on Indians is presented in grade I, so for each topic our presentation starts with grade II.

---

1. See Appendix A for a list of these questions.

## TOPIC I - THE ORIGINAL CULTURE OF CANADIAN INDIANS

### Grade II

The only material presented in grade II on the original culture of Canadian Indians deals with their economy, what kind of homes they had, and what kind of articles they made and used in daily life.

### Grade III

In this grade, the point is made by most textbooks that there are many different groups of Indians all over Canada, and that there were as many ways of life as there were groups of Indians. The ways that each group used the materials of the natural environment to meet their needs for shelter, clothing, food and transportation are described. There is almost no information given on social and political organization. Religion is not mentioned, but in one book the point is made that it was the custom of the buffalo-hunting Indians of the plains to leave their tipis unguarded, for no one would ever steal anything.

Reference is made in most of the texts to the painted designs on the tipis of the Plains Indians, and to the carving of totem poles by the Indians of the West Coast. Only one book explains the role of the totem pole in the society of these Indians.

### Grade IV

The Social Studies textbooks used in this grade do not contain much material on the original culture of the Indians. Their methods

of transportation are described, and there is some scanty information on fishing techniques, and systems of economic exchange.

Grade V

The original culture of the Indians is not stressed in this grade. There are a few scattered references in accounts of explorers and early settlers.

Grade VI

The texts used in grade VI present a considerable amount of material on the original culture of the Indians, and most of this material is on technology and economy. There is little information on political and social organization, and where religious beliefs are mentioned the material is very generalized; the authors seem to rely heavily on the stereotype of the "Great Spirit". One author tells us of Brébeuf's report that the Indians placed great importance on generosity to friends, fellow-villagers and strangers.

Grade VII

Most of the texts used in this grade emphasize the point that there were many different Indian cultures in Canada before the Europeans came, and technology and economy are more completely covered than the other aspects of culture. Of the seven books recommended for this grade, two have a number of inaccuracies in the sections dealing with technology and economy.

There is more information given in this grade on the political and social aspects of the Indians' culture than in the earlier

grades. The organization of the League of the Iroquois is described in three of the texts, and the clan structure and social stratification of the West Coast Indians is briefly touched upon in three texts. The band organization of the Eastern Woodlands Indians is mentioned in one book, and the matrilineal kinship system of the Iroquois is discussed in two books.

Very little information is offered on religion, values and ethics, and there are inaccuracies in what is presented. The reports of early explorers and missionaries are quoted: Cartier's report that the Indians are "great thieves, and will steal all they can";[1] Champlain's report that the Huron are ". . . living without faith or law, without God, without religion, like brute beasts".[2] However, we are also told that the Hurons had "medicine men" who were enemies of the Jesuits,[3] so the very fact that the Hurons had medicine men, or religious specialists, indicates that they had a religion. There is no attempt to explain the ethnocentrism of the Jesuit missionaries to the grade VII student. The student is left with the impression that the Jesuits' statements constitute factual report on the Hurons.

There is very little information on esthetics, though body-painting and ear ornaments are described in one text. Another tells us that Canadian museums are full of art objects made by the Indians of this country in times past.

---

1. Garland, A., Canada, Our Country, Part I, p. 5.
2. Deyell, E., Canada, A New Land, p. 107.
3. Ibid., p. 109.

Grade VIII

In the textbooks used in grade VIII there is almost no material presented on the original culture of Canadian Indians. What there is, however, is accurate. There are a number of good descriptions of buffalo hunting by the Métis and Plains Indians, leading up to the story of the Red River Rebellion.

## TOPIC II - THE HISTORY OF CULTURE CONTACT BETWEEN INDIANS AND NON-INDIANS IN CANADA

### Grade II

The early years of contact between the French settler and explorers and the Indians are mentioned in one of the two texts recommended for social studies in this grade. The part played by Champlain in bringing European trade goods and Christianity to the Indians is discussed briefly.

### Grade III

Only one of the five texts recommended for use in grade III touches upon contact between the two cultures. The early years of contact are not treated, but an attempt is made to explain how reservations were set up. The Indian is described as saying to the white man, "You have built houses and cut down trees. Now the animals will run away. We will have no food to eat or animal skins for our clothing", and then "The white man decided to give the Indians separate pieces of land to live on and money to buy the things they needed".[1]

### Grade IV

Two of the books recommended for grade IV contain a little information on culture contact. One tells students that some of the place names in Canada are Indian names, and that the early settlers learned about the snowshoe from Indians. The other tells

---

1. Dennis, L., Homes Around the World, p. 93.

of Champlain's campaign with the Hurons against the Iroquois, and of Cook's trading with the Indians of Nootka Sound. Here there is a hint of some unfairness in the trade situation: "for a few trinkets he gained thousands of dollars worth of beautiful sea-otter skins".[1]

Grade V

The material on culture contact presented to grade V students emphasizes the history of the European explorers of Canada, and their dealings with Canadian Indians. Captain Cook's trade in sea-otter skins is described in all four books recommended for this grade, and the items that the Nootka Sound Indians received in trade are listed in one book. The contacts of Cabot and Franklin with the Indians are mentioned, and the expedition of Vikings from Greenland to the North American mainland is touched upon in one book.

Grade VI

The history of culture contact is given considerable attention in the texts used in grade VI. One text gives a list of what Indian cultures have contributed to the culture of the white man. Another text mentions that the white man gave the Indians guns and horses, liquor and smallpox. Cartier's use of Indian remedies to cure his scurvy-stricken men is described in two texts.

There is a lot of material on the contact of Indians with

1. Selveright, D., and Trevor, L., Canada and Her Neighbours p. 150.

early explorers, traders, missionaries and settlers (the Vikings, Cartier, Champlain, Frontenac, Radisson, La Verendrye, Hearne, MacKenzie, Fraser, Kelsey, the Jesuit mission to the Hurons and Pontiac's war).

One text describes in some detail the Seventh Indian Treaty, made in 1877 with the Blackfoot, Blood, Piegan, Stony and Sarcee Indians. Another book tells the student that the Plains Indians killed off the buffalo, so in order to prevent them from starving to death the government had to put them on reservations and feed them.

Cartier's kidnapping of Donnaconna and other friendly Indians, and the subsequent death of these people in France, is described in two of the books. One book tells how Cartier lied to the Indians and this same text states that the buffalo of the plains were killed off by white men, and that the western Indians were unfairly treated by the fur traders.

Grade VII

The books recommended for use in grade VII put great stress on what our culture has gained from contact with the Indians' cultures. Besides lists of artifacts and agricultural products, the student is told that early explorers learned about the geography of the land from Indians, that we use many Indian words as place names, that survival in the woods was taught by the Indians to the coureurs de bois, that Cartier's men survived scurvy by using Indian remedies, and that the French used the techniques of Indian warfare against the British

The other side of the picture, what Indians have gained from our culture, is not as completely covered, but the student is made aware that contact between cultures is a two-way street. One book gives a list of trade goods, including guns and liquor, supplied to the Indians in exchange for furs, and asks the reader how these new elements would change life for the Indians. Four texts, after describing the trade goods, go on to include Christianity, education and white man's diseases among our contributions to the Indian way of life.

Much information is given in this grade on the contacts of Indians with explorers, traders, missionaries and settlers. The Indians' part in the wars between the French and the British is covered, as is the history of the Huron-Iroquois conflict in the seventeenth century.

Grade VII students learn about Frontenac's treaty with the Iroquois in 1673, and about the treaties made by Britain with the Indians in the eighteenth century after Pontiac's war. They also learn about the loyalty to Britain of the Mohawks under Joseph Brant during the American War of Independence, and the granting of land around the Grand River to these Indians. There is very little information about the actual setting up of reservations although one book justifies the reservation system as an attempt by the Canadian government to educate Indians to another way of life, and another book stresses the paternalistic side of the reservation system.

One of the books recommended for Grade VII gives the full story of the extermination of the Beothuk people of Newfoundland

by the settlers. Another book shows clearly how much of the fighting between different groups of Indians began with the quarrels among the European colonizing nations. The unfairness of the fur trade is stressed by one author, and another describes the unfairness of De Tracy's attacks on Mohawk villages to teach the Iroquois the military might of the French. The way in which Brant was tricked by land-grabbers out of land that had been set aside for the Six Nations Indians is described by the same author. The account of the kidnapping of Donnaconna by Cartier is either left out or glossed over in the grade VII texts that deal with Cartier's explorations. The student is asked by one author, after a description of trade goods and the fur trade, "What will happen to the Canadian Indian as more white men come to his land?".[1]

Grade VIII

In grade VIII several of the books recommended for Social Studies describe the contribution of Pauline Johnson to Canadian literature. The student reads again about what trade goods the Indians were offered in exchange for furs, and the evils that the introduction of liquor brought to the Plains Indians are stressed. He learns that the discovery of gold in British Columbia in 1856 was made by an Indian, and that petroleum was introduced to our society first in the form of an Indian medicine, "Indian Oil".

There is no information on early contacts with Europeans, but there is much material on the history of treaty making, the setting up of reservations, and the history of governmental dealings

1. Deyell, E., Canada, A New Land, p. 23.

with Indians. The student reads in one book of the British proclamation of 1763, stating that no Indian could be dispossessed of his lands without his consent and the consent of the Crown, and with this introduction the book goes on to describe how treaties were made, showing changes in government policy toward Indians from 1763 until 1876, and concluding with a very careful description of Treaty Six. The role of the North West Mounted Police in persuading the western Indians to settle on reservations is mentioned in two books. One author treats the setting up of reservations in some detail, and tells what is meant by the term "Treaty Indian". Two books deal with Treaty Seven, in 1877.

Five of the texts describe in detail the role of Tecumseh in the War of 1812, and in each book he emerges from the account as a hero.

The grade VIII student learns the history of the Red River Rebellion in 1869, and the Saskatchewan Rebellion of the 1880's. The treatment of this part of Canadian history varies. Some authors justify the government's treatment of the Indians and Métis on the grounds that expansion westward was necessary for the greater good of the whole Canadian society. Others state that the government mismanaged its dealings with the Métis and the Western Indians, thus bringing about the two rebellions.

Particular examples of injustices in our contacts with Indians are described in the books used in grade VIII. The damaging effects of the introduction of liquor are mentioned, and the situation facing the western Indians as their land was signed away by treaty, while the buffalo were being killed off by white

hunters is dealt with in detail in three of the texts. The failure of the government to live up to its treaties with the western Indians is described in detail by two authors, as they tell the story of the Saskatchewan Rebellion.

## TOPIC III - THE SITUATION OF THE CANADIAN INDIAN TODAY

### Grade II

In this grade the student learns only that today in Canada Indians live very differently from the way they lived in the past. The similarities of Indians to the rest of Canadians are stressed, and the differences played down.

### Grade III

Again in grade III the similarities between Indians and other Canadians are mentioned, especially the fact that Indians no longer live in wigwams or longhouses, but in houses like those of other Canadians. However only in one grade III text is the Indian of today discussed.

### Grade IV

Two texts tell something about Indians of today, but the authors restrict themselves to describing the way of life of the northern Indians who live by fishing, hunting and trapping. The problem stemming from the decrease in the numbers of fur-bearing animals is described, and one author points out how hard it is to provide education for children who do not live in fixed settlements.

### Grade V

There is no material on Indians of today.

Grade VI

There is no material on Indians of today.

Grade VII

One grade VII text tells the student that the descendants of the Hurons live today at Lorette in Quebec. Another devotes one and a half pages to Indians in Canada today. The author tells of the ways in which Indians, both on reservations and off, make their living, about the Indians who fought in the two World Wars, and about Indians who have been active in government. Nothing is said about conditions of life on reservations, or about any needs of Canadian Indians in our society. A third text ends a short discussion of Indians today with the statement that "Much can still be done to improve the opportunities of these boys and girls who are descended from the first North Americans".[1]

Grade VIII

Almost no information is provided on Canadian Indians today in grade VIII. One text tells the student that there is more to be learned about present day Indians in Canada and how they are looked after by the government. Another makes the point that the fur trade is still important to many northern Indians, that the Hudson's Bay Company is still active in northern Canada, and ends by stressing the peaceful relationship that exists today between Indians, Métis and white men in the western provinces.

1. Brown, G. W., et al., Canada in North American to 1800, p. 51.

# SUMMARY AND CONCLUSION

## Topic I - The Original Culture of Canadian Indians

The books recommended for use in Social Studies, grades II through VIII, in Ontario, contain considerable information on this topic, but there is much more emphasis on the economic and technological aspects of culture than on other aspects. Many different Indian cultures are described in terms of their technological adaptation to particular geographic environments. Only in grades VI and VII is the student presented with any amount of material on social and political organization, religion, values, ethics and esthetics. However, even in these grades there is not nearly the emphasis on these aspects of life that there is on economy and technology throughout the curriculum.

## Topic II - The History of Culture Contact between Indians and Non-Indians in Canada

Some meagre material on exchange between Indian and non-Indian cultures is given in grade IV but this subject is not at all thoroughly presented until grade VI. It is stressed in grade VII and somewhat less stressed in grade VIII.

The history of contact with explorers, missionaries, traders and early settlers is given some attention in grade IV and is enlarged upon in grades V, VI and VII.

In grade III the first attempt is made to explain why the reservations were set up, but the history of treaty making, reservations, and government dealings with Canadian Indians is not touched upon again until grade VI. In grade VI the reasons

for reservations are given, and the Seventh Indian Treaty is discussed by one author. The texts in grade VII emphasize the earlier treaties. In grade VIII treaties, reservation and the government's dealings with Indians are enlarged upon considerably, with a great deal of attention being given to the Red River Rebellion and the Saskatchewan Rebellion.

The first mention of any injustices in the history of our contact with the Indians comes in grade IV, where the unfairness of the fur trade is touched upon. The difference in value, in terms of European economy, between the furs and trade goods is mentioned. In grade VI Cartier's kidnapping of Donnaconna, and the destruction of the buffalo on the western plains by white men are treated in some texts. In general, the texts recommended for use in grade VII give more examples of injustice toward Indians than those of any other grade. However, some of the grade VIII textbooks point out the unfairness of the government's treatment of the Métis, and state outright that the government failed to fulfil the treaty promises it made to the western Indians.

Topic III - The Situation of the Canadian Indian Today

There is less information on this topic than on the other two. Where it is mentioned at all, the similarities between the way Indians live today, and the way the rest of Canadians live are stressed. Nowhere is there any information given on the numbers of Indians in Canada today. Only one book in the whole list from grade II through VIII hints that Indian children may not have the same opportunities as other Canadian children.

Conclusion

The emphasis that is given to the three main topics varies greatly from grade to grade, and it is clear that this reflects the way in which the Social Studies curriculum is designed. However, there are some enormous omissions in the information on Canadian Indians that is presented to Ontario school children. The original social and political organization of the various Indian groups is not adequately covered, and there is almost no material on religion, values, ethics or esthetics. Nowhere is there a really complete description of even one Indian culture. The omission of any factual material on the situation of the Canadian Indian today is equally serious. It is just as bad to leave out the facts as it would be to misrepresent them.

# APPENDIX A

## THE FRAME OF REFERENCE USED TO STUDY THE TEXTBOOKS

Topic I - The Original Culture of Canadian Indians

a) What information is there on technology and economy? (homes, clothes, tools, weapons, transportation, means of livelihood, etc.)

b) What information is there on social and political organization?
(who makes up a residence group; what is the family organization; are there recognized chiefs; if so, on what basis are they chosen, and if not who wields authority with the group, etc.)

c) What information is there on religion, value systems, ethics?

d) What information is there on esthetics?
(design in pottery, basket-making, beadwork, painting, etc; dancing; music; folklore and legends)

Topic II - The History of Culture Contact Between Indian and Non-Indian in Canada

a) What information is there on what our culture has gained from the Indian way of life?

b) What information is there on what Indians have gained from our way of life?

c) What information is there on contacts with explorers, traders, missionaries and settlers?

d) What information is there on the history of treaty making with Canadian Indians?

e) What information is there on the setting up of reservations?

f) What information is there on the history of governmental dealings with Canadian Indians?

g) Is the author of the textbook aware of any injustices in the history of our contact with the Indians?

Topic III - The Situation of the Canadian Indians Today

# APPENDIX B

## A BRIEF DESCRIPTION OF THE CONTENTS OF EACH TEXTBOOK

**Grade I** There are no Social Studies Textbooks in grade I.

**Grade II**

1. Dennis, L., and Halliday, M., Thank You Neighbour, House of Grant.

The material on Indians in this book is given as part of the approach to the history of the student's community. The fact that the Indians lived here before the white man is stressed, and the archaeological relics that Indians have left behind are mentioned. The emphasis is on technology and economy, and the differences between these aspects of life for the Indian child of long ago, and the white child living in the same locality today.

The Teaching Guide suggests the importance of relationships between culture and geography. "Appreciation of the problems faced by the Indians and Eskimos and respect for their methods of solving them. Consideration for people who live differently from ourselves" (p. 184), are among the attitudes stressed in the Teaching Guide.

2. Holmes, M., We Live in Green Wood Village, Dent.

No attempt is made in this book to distinguish between agricultural Indians, and hunting Indians. Although the two types of homes, the wigwam and the longhouse, are described, the student is not told that longhouses belonged to the settled village way of life, while the wigwam belonged to

the nomdic hunting way of life.

On page 191, under Suggestions for the Teacher, we read, "It is important to develop the idea that Indian children are Canadians who enjoy the same privileges as any Canadian child". This statement follows the emphasis we find in the text (p. 136) on the similarities between Indians of today and other Canadians. Because of the special problems facing so many Indian children today, we cannot help but question the validity of this approach.

Grade III

1. Braithwaite, M., and Lambert R., There's No Place Like Home, Book Scciety.

This book makes it clear that different tribes of Indians lived in different ways. The hunters of the eastern woodlands, the agriculturalists of the east, the buffalo hunters of the plains, and the ocean-oriented hunter of the British Columbia coast are described. The emphasis is on technology and economy, which perhaps is just as well, for when kinship terminology is used the authors seem to be confused between "clan" and "tribe". They tell us, about the west coast Indians, that "A whole tribe could live in one house!" (p. 62) when they are describing the Iroquois, they tell us, "In each village there was one building which was much larger than any of the others. The Indians held their meetings in it. They called it the long house." (p. 62) The term "long-house" is used by students of Iroquois culture to refer to the standard dwelling house of these people, not to a special meeting house.

2. Chatterton, W., Homes and Homelands, Holt, Rinehart and Winston.

The author emphasizes the variety of Indian cultures in years gone by in Canada, and the different types of dwellings used by Indians are descrebed in some detail. There is only one hint of the kinship system of the Iroquois, in the statement that the houses were "built by the fathers, but they belonged to the mothers" (p. 35). However this is not expanded.

3. Dennis, L., Homes Around the World, House of Grant.

In attempting to explain how reservations were set up the author states "Then the white man decided to give the Indians separate pieces of land and money . . ." (p. 93). However there is no explanation of how the white man had come to possess the land, and to have the right to give it away. The student is told that Indians today live in houses like the rest of Canadians, not in wigwams or longhouses.

4. Londerville, J., The Little World on Maple Street, Dent.

This book describes the different dwellings of Canadian Indians, and tries to relate the type of dwelling to the various natural environments. We learn about ethics that the Plains Indians left their tipis unguarded, since no one would ever steal anything (p. 80). The student is at this point asked "which of the following words tell what kind of people the Indians of the Plains were? honest, faithless, trustworthy, unkind, wicked, selfish." (p. 80).

5. Massey, D. L., et al., Around Our World, Ginn.

There is nothing about Canadian Indians in this book.

Grade IV

1. Braithwaite, M., and Lambert R., We Live in Ontario, Book Society.

   This book contains a little information about transportation, fishing and exchange. We learn that "Ontario" is an Iroquois word meaning "sparkling water" (p. 99), and that our society learned about snowshoes from the woodland Indians. The fur trade is important to some of today's Indians.

2. Chatterton, W., Canada and Other Lands, Winston.

   There is nothing about Canadian Indians in this book.

3. McKeown, E., At Home and Abroad, Macmillan.

   There is nothing about Canadian Indians in this book.

4. Tait, G., The Upward Trail, Ryerson.

   The material on Canadian Indians presented in this book covers only fragments of the technology and economy of their original culture. There is also a reference to the fact that many place names in Canada are of Indian origin.

5. Seiveright, D., and Lloyd, T., Canada and Her Neighbours, Second Revised Edition, Ginn.

   There is very little material on the technology and economy of the Indians. Champlain's campaign with the Hurons against the Iroquois and Captain Cook's visit to the Neotka Sound Indians are briefly mentioned. Information on Canadian Indians today is restricted to the northern Indians who live by trapping.

6. Fisher, A First Geography, Dent.

There is nothing about Canadian Indians in this book.

Grade V

1. Code, L., and Daniber, E., A World Discovered, Dent.

The material on Canadian Indians in this book deals with their contacts with the explorers. Cook's visit to the Neotka Sound people is related, and we are given Cook's own description of their appearance. We are told of Franklin's expedition and the generosity of the Indians who saved his men by sharing food with them.

2. Hamilton, M., Pirates and Pathfinders, Clark, Irwin.

There isn't much material on Canadian Indians in this book. The economy of the Indians of the eastern United States is correctly described, and their first contacts with the settlers are related. Captain Cook's visit to the Neotka Sound Indians is mentioned, and the clothing and body paint of these people is described. We are given a good account of the trade in sea-otter skins that Cook's men carried on here.

3. Lambert, R., They Went Exploring, Book Society.

The story of the Vikings' expedition from Greenland to North America is described. We learn that the Indians were friendly at first, but later, frightened by a bull, attacked the Vikings, and killed some of them. The Vikings were afraid to settle there, and returned to Greenland.

The explorers Cabot and Cook are discussed, and the author tells us that Cabot was afraid of the "savages dressed in furs

and skins", and that "his men were too few to face the risk of a fight with the savages" (p. 50). If the author is using Cabot's own words in referring to the Indians, this should be made very clear to the student. We do not think that Ontario children should hear the word "savage" equated with "Indian".

4. Tait, G., The World Was Wide, Ryerson.

The only reference to Canadian Indians in this book is to Captain Cook's visit to the Indians of Nootka Sound.

Grade VI

1. Chatterton, W., Holmes, M., and Kuska, A., New World Social Studies, Winston.

This book contains a great deal of information on the original culture of Canadian Indians, but it is very much simplified, and very elementary. The famous institution of the potlatch among the Indians of the Pacific Coast is inaccurately described (p. 204).

The history of contact between the two cultures is covered in detail. We learn first of Thorfinn the Viking's encounter with the Indians, and of the conflict which followed. The blame for this conflict is put on both the Indians and the Vikings. We are told of Cartier's trips to Canada, and how the Indians helped save his men from scurvy. The authors tell how Cartier kidnapped several Indians to take to France, where they died.

Champlain's contacts with the Hurons are described, and the

story of the Jesuit mission to Huronia is covered. In this section we learn that "most Indians believed in a Great Spirit . . . but their way of life was rough and cruel"; that the Jesuits "fought bravely" against the "rude" beliefs of the Indians; that "gentleness and kindness were signs of weakness to the savages. Often they blamed their sickness and bad luck on the missionaries." (p. 112) We find such terms used to describe Canadian Indians offensive. The authors are judging the worth of the Huron way of life by standards of another culture. Furthermore, the Hurons were probably quite justified in blaming sickness on the missionaries. Records show that the population of Huronia was subjected to repeated epidemics of diseases brought by the French, against which the Indians had no immunity. If the authors are using the records of the Jesuits in this account they should say so.

Contacts with other explorers are covered (La Verendrye, Hearne, MacKenzie, Fraser) and the damages done to Canadian Indian culture by the fur trade, liquor and European diseases are described. We are told that the white man brought guns and horses to the Indians of the western plains, and it is implied that this led to the extinction of the buffalo by these Indians. Because they had wiped out the buffalo they began to starve, and the government had to stop them fighting among themselves, so they were moved to reservations where they could be fed by the government. This is an inadequate and inaccurate explanation of the setting up of

reservations.

2. Smith, H., Footprints in Time - A Source Book in Canadian History, House of Grant.

Most of the material on Canadian Indians in this book deals with contact with explorers and missionaries. Some of the history of governmental dealings with the Indians is presented; there is a description of Frontenac's treaty with the Iroquois in 1673, and a detailed description of the Seventh Indian Treaty of 1877.

3. Tait, G., Breastplate and Buckskin, Ryerson.

This book presents material on the history of contact between Indians and non-Indians. Cartier's treachery to the Indians is described in the story of how Donnaconna was kidnapped. Champlain's alliance with the Hurons against the Iroquois, and the importance of the fur trade in the Huron-Iroquois conflict is factually described. Pontiac's war is also covered.

4. Tanser, H., Westward to the Americas, Longmans.

The technology and economy of the Iroquois is well described in this book. There is no other material relevant to their original culture except a very generalized and brief discussion of religious beliefs. The author has included a list of the things our culture has gained from Indians.

Grade VII

1. Brown, G., Harman, E., and Jeanneret, M., Canada in North America to 1800, Copp Clark.

There is some material on the original culture of the Indians in this book. The authors also deal briefly with some aspects of the history of contact between Indian and non-Indian cultures. We are told of Indian children today that "much can still be done to improve the opportunities of these boys and girls who are descended from the first North Americans" (p. 51).

2. Creighton, L., Canada: the Struggle for Empire, Revised Edition, Dent.

The original culture of Canadian Indians is discussed in detail in this textbook, with the greatest emphasis put on technology and economy. Generally the information presented is correct, but we noted certain implications that bothered us. The author tells us that Indian tools of stone, bone and wood "were not very effective or strong to kill or build" (p. 8), and then proceeds to describe the great efficiency and skill of the Indians in coping with various environments. In describing the "Indians of the Forest" (p. 13 ff) the author tells us that "like most Indians they were loving to their children, careless of their wives, and relentless . . .". The phrase "careless of their wives" needs explaining. The Indians are depicted as cruel because they take the scalps of dead enemies.

We are told that the Hurons were "blood-brothers" to the Iroquois, but the meaning of this term is not explained. Does the author mean that the Hurons had established a warm,

brotherly relationship with the Iroquois (which we know is not true), or that the Hurons were related linguistically and culturally to the Iroquois? We learn that the Iroquois were fierce fighters who taught the art of war to their children when they were babies, but this point is not explained or expanded. In all human societies children absorb much of their culture by imitating adult activities. Is the author implying censure of these people for what is normal social behaviour?

There are two inaccuracies in the section describing "The Agricultural Indians". The author says that when the land was exhausted the people moved on, leaving behind a deserted village. Actually we know from the records of Champlain and the Jesuits, as well as from the findings of the archaeologist, that they took the poles and the bark coverings of their long-houses with them when they moved to a new location. They left a vacant space behind them, not a ghost town. The description we are given of the palisades around their villages is not borne out by what the archaeologists are finding in Huronia; it is taken from what we know of the way in which French and English frontier forts were palisaded.

In the section describing "The Plains Indians" the author tells us that these people lived on the richest wheat growing soil in the world, but planted nothing to eat. This statement should be followed by an explanation of why they did not farm this land. The strong tough roots of the prairie grass make this soil unsuitable for cultivation until the iron-shod

plough is introduced.

There is some material in this text on the organization of the League of the Iroquois, and the class system of the west Coast Indians is described. The author also includes a small amount of material on religion.

The history of early contact between the Indian and non-Indian cultures is covered in some detail. The Jesuit mission to Huronia, the Huron-Iroquois conflict, the martyrdom of Brebéuf, Champlain's part in this story, are all described. We are shown how cruelly the French treated the Iroquois, who retaliated with equal cruelty. Pontiac's war is also covered. The author shows clearly how much of the warfare between various Indian tribes began with fighting among the colonizing nations.

3. Deyell, E., Canada. A New Land, Gage.

The technology and economy of the original Indian cultures is extensively and accurately described. Clan organization among the west coast Indians is covered, and the matrilineal aspects of Iroquois society are explained. The political organization of the Iroquois is briefly mentioned. We are given the words of Champlain describing the Indians as having "no faith or law, without God, without religion, like brute beasts" (p. 107). There is no attempt made to explain the ethnocentrism of the early explorers and missionaries. The student is left with the impression that these terms constitute an accurate description of the Indians.

Cultural exchange is treated fairly extensively, and the

student is asked, "How would these (new items) change life for our first Canadians?" (p. 23), and, "what will happen to the Canadian Indian as more white men come to his land?" (p. 23). There is a lot of material here on early contact with explorers, traders and missionaries. We learn that the Algonkians welcomed the white men, and that Champlain admired the Indians and worried about the hardship of their life in winter. He wanted to improve their economic lot by teaching them the white man's ways, and to improve their "false beliefs" (p. 96-97).

Frontenac's treaty with the Iroquois is described, and Pontiac's war is covered in detail. We are told that the attitude of the British was "the only good Indian is a dead one" (p. 214). We learn that Pontiac's war was the result of the Indian policy of the British government. The story of the Six Nations settlement on the Grand River is told.

4. Garland, A., Canada, Our Canada, Part I, Macmillan.

There is very little information on the original culture of the Canadian Indians. The author says, "The Indians of the wooded country around the Great Lakes and the St. Lawrence, the Algonquin, the Huron, and Iroquois tribes used teepees too" (p. 8), which is inaccurate. She then goes on to give the impression that all these tribes were somewhat alike, and built permanent settlements only where suitable land was available. We are told that Cartier said of the Indians, "They are great thieves and will steal all they can" (p. 5). We are presented with an extensive list of the items exchanged

in the contact between Indian and non-Indian cultures, and there is much on the history of early contacts with explorers, traders and missionaries. The author fails to make clear to the student that Cartier kidnapped Donnaconna, but the story of Brant and the Mohawks is factual.

The paternalism of the reservation system is stressed, and we are told how Indians make their living today, both on reservations and off. The author mentions Indian soldiers in the two world wars, and Indians who have held government posts. There is no information on conditions of life on reserves, or any suggestion that the needs of Indians are not being met.

5. Field, J., and Reynolds, L., Land of Promise, House of Grant.

The material presented in this book deals primarily with the original culture of Canadian Indians, although the seventeenth century French treaties are mentioned. All the information on technology and economy is accurate. There is very little information on social and political organization. However, the matrilineal characteristics of Huron-Iroquois society are mentioned, as we are told that Huron women "are more highly thought of than most Indian women . . . (the women) selected the chiefs, and children used their mother's family name rather than that of their father" (p. 11-12). We are not told anything of the relationship between the people who shared a longhouse. The social stratification of the west coast Indians is briefly described.

We learn that Brebeuf was impressed by the value the Hurons placed on generosity. A description of the Sun Dance

ceremony of the plains Indians says that a man undertook this ordeal in order to "prove his strength" (p. 22). The Sun Dance was not a feat of strength, it was a religious ceremony, and the self-torture involved was a form of ritual sacrifice.

6. Rogers, S., and Harris, D., Bold Ventures, Clark, Irwin.
This book deals primarily with the history of contact between the two cultures. Frontenac's treaty with the Iroquois, the story of the Huron-Iroquois conflict, and Pontiac's war are all covered. There is a lot of material on Cartier, but no mention of his kidnapping of Donnaconna.

7. Tait, G., Fair Domain, Ryerson.
This book deals with both the original culture of the Indians, and the history of contact between the two cultures. The information on technology and economy is accurate and these aspects of culture are well covered. The band organization of the Algonkian tribes is described, as well as the Iroquois confederacy. There is very little on social organization. A list of the things the Indians got from the white man is given, and we also learn of the things introduced into Indian culture by the white man. The author points out that this was a source of change in the Indian way of life.
The early trade between Indian and white is described, and we are given a complete history of the Huron-Iroquois conflict, and the part played here by the French. There is some material on the Jesuits in Huronia, and we are told of the

hostility of the unconverted Hurons, and how Brébeuf realized that they had little desire to receive his God.

The author gives the full story of the extermination of the Beothuks of Newfoundland by white settlers and traders. This is the only book that tells this story, which parallels in horror the Spanish treatment of the Caribbean Indians, and the extermination of the Tasmanians by British settlers.

8. Smith, H. Footprints in Time - A Source Book in Canadian History, House of Grant.

This book is discussed under grade VI books.

## Grade VIII

1. Brown, G., Harmon, E., and Jeanneret, M., Canada in North America, 1800 - 1901, Copp, Clark.

The information on Indians in this book deals with the history of treaty making, the setting up of reservations, and the history of governmental dealings with Indians. The War of 1812 and Tecumseh's part in it are described. The role of the North West Mounted Police in persuading the western Indians to settle peaceably on reservations is stressed. The story of the Red River Rebellion is presented, and although the authors recognize that the Métis had rights, the implication is that this land was needed by Canada for westward expansion, and therefore the government was justified in taking it over. We learn that the Indians in 1885 were starving on their reservations, that the government had not fulfilled its promises, and that this led to the involvement of the Indians in the Saskatchewan Rebellion.

2. Creighton, L., Canada: Trial and Triumph, Dent.
Most of the material on Canadian Indians presented in this book falls under the heading of the history of contact between Indian and non-Indian cultures. We learn more of what our culture gave to the Indians than what they gave to us, and we learn of the harm done by the introduction of liquor. The story of the setting up of reserves is treated in some detail, and the Seventh Indian Treaty of 1877 is well described. The student learns what a "Treaty Indian" is. The British alliance with Tecumseh, and his part in the War of 1812 are described. The author tells how all-powerful the Hudson's Bay Company was in its dealings with the Indians, and the plight of the western Indians as the buffalo were exterminated and their lands signed away is clearly stated. The bewilderment, resentment, and hostility of these Indians are described and justified by the author.

3. Deyell, E., Canada, The New Nation, Gage.
This book presents material on the history of contact between the two cultures. The history of government policy toward the Indians is covered from 1763 to around 1876, and the paternalism of these policies is stressed. The Sixth Indian Treaty of 1876 is carefully described, and the student receives here a clear idea of how the treaties of the late nineteenth century were made. We are given a glowing picture of the advantages of the new life on reservations in terms of greater ease, and an end to warfare. However, the author points out that in Treaty Six the Indians signed

away 21,000 square miles to get this new, easier life, and suggests that later they may have regretted this. The author ends by saying that the student has more to learn about present-day Indians in Canada, and how they are looked after by the government.

4. Field, J., and Dennis, L., From Sea to Sea, House of Grant. This book covers the later history of contact between the Indian and non-Indian cultures. The story of Tecumseh and the war of 1812 is told, to underline the tragedy of the American Indians caught between the hostile Sioux on the west and the advancing American frontier on the east. We learn the story of the Red River Rebellion, and the government's part in causing the distrust that led to this rebellion is stressed; the "fumbling approach of the government" (p. 247) is outlined.

The treaties with the western Indians following the Red River Rebellion are described, and the plight of the Indians as the buffalo began to disappear. We are told how they began to settle near the Mounted Police posts, because the police distributed the government's food supplies. "Thievery, cattle-stealing and lawlessness became more common; pride in their heritage, their exploits, and traditional customs began to disappear" (p. 251). It is made clear to the student that the reason for this is the coming of the white man, so that "the proud Plains Indians had seen their old way of life vanish within a few years" (p. 251). The story of the Saskatchewan Rebellion is told, and the ineptitude of the

government in handling the situation is clearly described. The failure of the government to fulfil its treaty obligations to the Indians is told in detail, and how treacherous this seemed to the Indians.

5. Garland, A., Canada, Our Country, Part II, Macmillan.
This book deals mainly with the contact between Indian and non-Indian cultures. We are provided with a list of things each culture gained from the contact and there is a clear picture of the evils of the fur trade and the introduction of liquor. The story of the Iroquois settlement on the Grand River is told, as is the story of Tecumseh and the War of 1812. The author makes no attempt, in her description of the Saskatchewan Rebellion, to explain Why the Metis and Indians rebelled, although she mentions the fear of Canadians that the "horrors of Indian warfare, the scalping, the massacres, the torturing of captives" (p. 320) that took place in the western United States might occur in Canada. The reasons behind the conflict between Indian and white in the western United States are put very clearly, "The Indians were fighting for their lives. The plains were their home, their hunting ground, and they knew that if white settlers came the game would disappear. If that happened the Indian would starve, for they knew no other way of life." (p. 215) We then read the account of how these American Indians were forced onto reserves, where they starved, and how the American government failed to live up to the promises made to these Indians. This same line of reasoning is, however,

not applied to the situation that faced the Indians and Métis before the Saskatchewan Rebellion. The fact that Indians have been unfairly treated in Canada too is ignored. Instead we learn that the fur trade is still flourishing in the north and that "Today Indians, Métis and white men live at peace side by side on the western plains" (p. 323).

6. Tait, G., <u>One Dominion</u>, Ryerson.

This book covers cultural exchange between the Indian and white ways of life, and the history of treaty-making. The setting up of the Six Nations Reserve on the Grand River is described, and Tecumseh's role in the War of 1812. We learn of the treaties with the western Indians in the last quarter of the nineteenth century, and the Seventh Treaty is given as an example of these. The story of the Red River and Saskatchewan rebellions is fully told, and the poor treatment of the Indians on reservations is stressed.

7. Smith, H., <u>Footprints in Time - A Source Book in Canadian History</u>, House of Grant.

This book is discussed under grade VI books.

# APPENDIX C

## A LIST OF TEXTBOOKS COVERED IN THE STUDY

Grade I - No Social Studies textbooks

Grade II

Dennis, L., and Halliday, M., Thank You Neighbour, House of Grant.

Holmes, M., We Live in Green Wood Village, Dent.

Grade III

Braithwaite, M., and Lambert R., There's No Place Like Home, Book Society.

Chatterton, W., Homes and Homelands, Holt, Rinehart, and winston.

Dennis, L., Homes Around the World, House of Grant.

Londerville, J., The Little World on Maple Street, Dent.

Massey, D., et al., Around Our World, Ginn.

Grade IV

Braithwaite, M., and Lambert R., We Live In Ontario, Book Society.

Chatterton, W., Canada and Other Lands, Winston.

McKeown, E. At Home and Abroad, Macmillan.

Tait, G., The Upward Trail, Ryerson.

Seiveright, D., and Lloyd, T., Canada and Her Neighbours, Second Rivised Edition, Ginn.

Fisher, A First Geography, Dent.

Grade V

Code L., and Daniher, E., A World Discovered, Dent.

Hamilton, M., Pirates and Pathfinders, Clark, Irwin.

Lambert, R., They Went Exploring, Book Society.

Tait, G., The World Was Wide, Ryerson.

## Grade VI

Chatterton, W., Holmes, M., and Kuska, A., New World Social Studies, Winston.

Smith, H., Footprints in Time - A Source Book in Canadian History, House of Grant.

Tait, G., Breastplate and Buckskin, Ryerson.

Tanser, H., Westward to the Americas, Longmans.

## Grade VII

Brown, G., Harman, E., and Jeanneret, M., Canada in North America to 1800, Copp Clark.

Creighton, L., Canada: The Struggle for Empire, Revised Edition, Dent.

Deyell, E., Canada, A New Land, Gage.

Garland, A., Canada, Our Country, Part I, Macmillan.

Field, J., and Dennis, L., Land of Promise, House of Grant.

Rogers, S., and Harris, D., Bold Ventures, Clark, Irwin.

Tait, G., Fair Domain, Ryerson.

Smith, H., Footprints in Time - A Source Book in Canadian History, House of Grant.

## Grade VIII

Brown, G., Harmon, E., and Jeanneret, M., Canada in North America, 1800 - 1901, Copp Clark.

Creighton, L., Canada: Trial and Triumph, Dent.

Deyell, E., Canada, The New Nation, Gage.

Field, J., and Dennis, L., From Sea to Sea, House of Grant.

Garland, A., Canada Our Country, Part I, Macmillan.

Tait, G., One Dominion, Ryerson.

Smith, H., Footprints in Time - A Source Book in Canadian History, House of Grant.